which to choose the kind we shall have. Habits cannot be given in the lump. They must be gradually acquired by repeated action.

2. We are not necessitated to any course of conduct. We may do a certain act once by accident but we cannot repeat it thus; and it is repetition that makes a habit and that makes character. We are not responsible for the accidental act; but we are for the repetition of it, and for the resultant character. More, when we come to moral consciousness, and as we become more enlightened we shall find that we have many evil habits and a consequent bad character. But we feel none the less responsible for them because they were formed in the days of our ignorance. We know that we can change, and we feel that we ought to do so. We are conscious not of the power to throw off the guilt attaching to a bad habit, not of the power to throw off the desire, inclination or tendency to the act, but of the power of the breaking off the act itself. This we can do at will and at once. All the consequences of an evil habit such as an impared will, an insociable desire, and a guilty conscience are without our immediate power. If ever the will is restored and the tendency removed it will and must be by a counter habit. The foregoing love of God alone can remove the guilt. We are, and hold ourselves responsible for all our separate voluntary acts and for all our habits whenever and however formed.

3. The common expression "I can not stop" this or that habit is false. And the man who makes it knows it is false. It is only a polite way of saying he will not. He means he has no disposition to do so and that he has no motive sufficiently strong to so dispose himself. He is conscious that the habit with all its consequences, a weakened will, an insociable desire, and a ruined character, are all his own and it is not so much the choice and the formation of the habit that now troubles him, but it is the having the habit and the holding on to it. It is all an excuse, an apology for a practice he loves too well to give up. Any way you cannot and will not make such an excuse, and do you know about the real strength of another's will?

III. What Does Christ in the Gospel Give?

1. He commands us to repent. "Repent ye." "Cease to do evil, learn to do well." He does not take away our power of choice or our habits. He will take the cup from no man's lips or the quid from no man 's mouth. "Lay aside the sin that besets you." If he by force took away our habits where would there be any virtue in such? The drunkard that is sober in his cell, is he a virtuous man?

2. He will give no new power before repentance. All he asks is that we use what power we have. We have already abused all the power he has given us; and if he gave us more we would still be free to use it. It is not power we want it is a right choice. The power we will get after the choice and that by exercise.

3 He gives new motives; he imparts hope. So long as the man is down in sin and has no hope he will not get up. Christ offers to pardon his past sins and to give him his spirit. He now has hope. Before his guilt which he could not remove paralized him. He can now start anew and form a new set of habits and a new character.

IV. Conclusions.

1 We must form habits and character. This is a comfort to the saint he is glad that from day to day it is not only becoming easier for him to do good, but that he is receiving such a tendency for good that sin has less and less power over him. But it is the sorrow of the wicked. The thought of this growing tendency to evil and disinclination to good fills the soul with the terrors of hell. Still here is the hope of his salvation.

2. Character is becoming confirmed. Every act is fixing us and making change more difficult. The saint will become so confirmed in character that he will not fall. Will the sinner become so confirmed that he will not repent?

Holiness and Happiness are twin sisters. We may, for the sake of explanation, speak of one as older and as introducing the other; but really they are born at the same time, and grew side by side. "Blessed are the undefiled in the way," or, in other words, happy are the holy who walk in the law of the Lord.

Essays and Contributions.

SCIENCE AND THE RAINBOW.

BY A. PEARSON.

It has been justly said that the three things necessary to cause a rainbow are the sun's direct rays, shining through raindrops, and reflected from a dark cloud beyond.

To observe a rainbow the sun must be behind your back, and the raindrops before your face and between you and a dark cloud.

So far as science teaches these are the only conditions upon which a rainbow can be seen.

Bro. E. E. Roberts reasons well as far as he goes on Learned Ignorance in No 10 current volume of the Evangelist, but true science does not conflict with the Bible history of this wonderful phenomenon.

Prof. Isaac N. Vail has produced the best reasoning to reconcile science and the Biblical account of creation and the Noacic Flood and its following rainbow, that I have yet seen.

He recognizes the universally taught theory of Geology that the original condition of the earth, was a melted mass intensely heated, and that by the radiation of its heat all vapors, together with much of its metals and minerals, which were intended by the Creator to form the after supply of the earth for the use and convenience of man, were held in space around the then melted and seething mass of earth, until its outer surface cooled and a crust was formed, thus reducing the radiation of heat and allowing the heaviest portions of this hollow globular investment of vaporized matter to fall to it, hastening the cooling process for a time, and that in turn the more easily evaporated portions, as its waters were again evaporated into space to fall again, until probably five more or complete inundations preceded the Noacic Flood. But that none of these rain falls so completely brought down all the waters above the firmament, or heaven, (Gen. i, 5, 7, 8) as to allow the suns rays to reach the earth proper, is assured further on in the Biblical history.

Immediately after the earth had been created "without form and void, darkness was upon the face of the deep,"